N. E. C. C.

NEWS BULLETIN

OF THE NEAR EAST CHRISTIAN COUNCIL

"FROM IRAN TO MOROCCO-FROM TURKEY TO THE SUDAN"

NOVEMBER, 1957

THE NEAR EAST CHRISTIAN COUNCIL
OFFICERS.

Chairman ....Rev. Labib Mishriky
Vice-Chairman ....Rev. Adle Nakhosteen
Executive Secretary & Treasurer..Rev. Harry G. Dorman, Jr.
Associate Secretary ....Rev. Canon Najib Cub'ain
Literature Secretary ....Mr. Habib Said
Editor of the News Bulletin ....Rev. Michael Wilkinson

EXECUTIVE COMMITTEE

Rev. Farid Audeh — Rev. Horace M. McMullen
Rev. Edwin M. Luidens — Miss Frances E. Scott
Rev. William Sage Woolworth, Jr.

MEMBERS

North Africa —
Egypt — Rev. E. M. Bailey, Rev. Labib Mishriky.
Sudan — Rev. Ried F. Shields.
U.C.C. of S. W. Asia — Rev. H. P. Aharonian, Rev. Farid Audeh, Miss Frances E. Scott, Propst J. Weigelt.
Turkey and the Balkans — Rev. Lloyd B. Swift, Rev. William Sage Woolworth, Jr.
Arabia — Rev. Donald R. MacNeill.
Iraq — Rev. Morton S. Taylor.
Iran — Rev. Irai M. Amini, Rev. Adle Nakhosteen, Rev. Hasan Dehqani-Tafti.
Co-opted — Rev. R. Park Johson, Rev. Edwin M. Luidens Rev. Horace M. McMullen.

REFUGEE RELIEF COMMITTEE

Rev. Horace M. McMullen, Chairman; Mr. A. Willard Jones, Executive Secretary;

DIRECTOR OF THE STUDY PROGRAMME

Rev. Canon A. K. Cragg — St. George's Close — P.O.Box 18, Jerusalem, Jordan.

REPRESENTATIVES ON THE INTERNATIONAL MISSIONARY COUNCIL

Rev. Farid Audeh, Rev. Harry G. Dorman, Jr., Rev. Adle Nokhosteen.

For the List of Correspondents see the back page of this Bulletin. All news items and reports for publication should be sent to:—

Rev. Michael Wilkinson,
St. George's Club — P.O.Box 4008,
Avenue des Français,
Beirut, Lebanon.

NEWS BULLETIN OF THE NEAR EAST CHRISTIAN COUNCIL FOR MISSIONARY CO-OPERATION

From Iran to Morocco **From Turkey to the Sudan**

November, 1957

CONTENTS

Editorial .... page 1
In Committee .... page 3
Our Executive Secretary's Travel Diary .... page 5
Bridge or Barrier ? .... page 27
In the Southern Soudan .... page 38
An Archbishop Enthroned .... page 42
Windmills in Sinai .... page 44
Radio-Audio-Visual .... page 46

EDITORIAL

The News Bulletin of the Near East Christian Council is produced for three classes of reader. There are, in the first place, those "in the field" who have a specialized knowledge of their own area and some knowledge of the problems which confront Churches and Missions in neighbouring areas. They are important people, for they are the Christian workers on the spot. There are, in the second place, the members of Committees and Councils of Missionary Societies, for the most part in Great Britain or the United States of America, who receive reports from the area and discuss future policy. They are important people, for they are responsible for missionary strategy and the allocation of funds. There are, in the third place, the priests and pastors and individual congregations on

whose contributions to central funds the work must inevitably depend. They also are important people whose interest must be whetted and whose knowledge of the fascinating, but often baffling, problems of the area must be increased; among this last class must be numbered many who have served in the area in the past, not necesssarily with a Church or Mission, or those who have friends or relations serving in the area now, in Churches and Missions, in schools and universities, in diplomacy and commerce.

It has been the endeavour of the Executive Secretary and the Editor of the News Bulletin to provide for these three classes of reader. We have increased the size of the Bulletin and we have recently introduced a pictorial supplement. But these improvements have inevitably increased the cost of production; the Bulletin issued in February of this year ran to sixty pages and had a circulation of approximately 1500 copies. The cost of printing and postage was £ Lebanese 890, which is more than £100 sterling and very nearly 250 dollars. This is a large sum. We have made inquiries as to printing and find that the Bulletin could be produced in Egypt for about two-thirds of the cost in the Lebanon. This is not as convenient an arrangement for an Editor residing in Beirut, but the question of reducing expenses must override any consideration of personal convenience.

In the meantime the Executive Secretary and the Editor invite contributions towards the cost; these should be sent to the Executive Secretary, Revd. Harry G. Dorman, junr., P.O.Box 235 Beirut Lebanon, and not to the Editor, as they will be dealt with in the office of the Near East Christian Council. We shall continue to mail the Bulletin to all on our address list except to those from whose addresses the Bulletin has been returned through the post undelivered. The Editor has in stock copies of recent issues of the Bulletin, and will be glad to supply these to all who apply for them and enclose the cost of postage.

Finally, we are still to some extent making bricks without straw. Much of the Bulletin must consist of reports from the Executive Secretary and reports of the proceedings of the N.E.C.C. Committee; reviews of books concerned with the area must have their place in the Bulletin. But we can do with more reports, especially those giving some account of missionary experiments and those with personal details calculated to arouse the interest of the man or woman in the street—or should we say "in the pew"?—on whose contributions the future of the Church in this area must inevitably depend.

IN COMMITTEE

The Executive Committee of the Near East Christian Council met in Cairo on October 29 and 30, 1957. The members of the Committee are grateful to the Lord Bishop in Egypt, the Rt. Revd. F. F. Johnston, for allowing the members to have accommodation in the Close of the Cathedral of All Saints, and also to Mr. Habeeb Said who made the necessary arrangements. The full minutes of the meeting are not available at the time of going to Press with this Bulletin, but it is possible to record some of the more important matters discussed.

The Executive Secretary in his report pointed out that the past year had been a year of stress and strain. Hardly had the Committee finished their deliberations in Cairo in 1956 when hostilities broke out and the consequent tensions added to the anxieties of Christian workers in the field; there were evacuations from certain countries with the inevitable result that work has been curtailed and in some cases shut down. Churches almost every where have felt a new urgency to show that they are indigenous to the country, not offshoots of foreign Churches or Missions. Yet, despite all this, every effort has been made to keep contact between the Churches of the West and the Churches of the Near East.

But much has been done. Our Executive Secretary's extensive travels are recorded in another article in this issue of the Bulletin. He has returned with an expert knowledge of the problems in this area and he has found everywhere a deep interest in what other Churches are doing and a very real hunger for closer contacts with other Christians and for mutual support and fellowship. The work of the N.E.C.C. Refugee Relief Committee has been carried on with vigour, and under the, as always, competent leadership of Willard Jones it has been indeed a major operation. During the past year our Committee has administered 200,000 dollars of relief funds and has distributed food and clothing to the value of 770,000 dollars. Elsewhere in this Bulletin will be found some account of the work of the Radio-Audio-Visual Committee, and one outstanding achievement of the past year has been the work done in connection with the production of a Sunday School curriculum specially adapted to the countries of the Near East. One very significant aspect of this all-important task has been the enthusiasm with which representatives of very different Church traditions have worked together in the cause of Christian education.

The revision of the Constitution of the Near East Christian Council has occupied much time and thought. There have been

amendments, amendments to amendments, and amendments to amendments to amendments ! But at last the Constitution has reached what we hope to be a final form, and any further amendments will be those put forward at the Triennial Conference in the spring of 1958. The N.E.C.C. will send three representatives— Mr. Adle Nakhostern, Dr. Farid Audeh, and the Secretary— to the Quadrennial Asembly of the International Missionary Council to be held soon after Christmas in Ghana. One of the most important topics for discussion will be the proposed integration of the International Missionary Council and the World Council of Churches. That interest in the work in this area has been maintained is proved by the publication of a policy booklet—"The Outreach in the Near East"—by the Near East Committee of the Division of Foreign Missions in the U.S.A.

Probably the most important achievement of the past year has been the effective establishment of the Study Programme on Islam. Dr. Kenneth Cragg has travelled far afield; he has visited Tunisia, Turkey, Lebanon, Jordan, Iraq, Egypt, the Soudan, Ethiopia, Aden, the Gulf and Iran. In addition he has gone outside our area to to India and Pakistan, and is now visiting West Africa. It is not to be wondered at that a move has been made to find him a colleague who can take some of the burden off his shoulders. He is now sending out bi-monthly study papers—"Operation Reach." As an instance of Dr. Cragg's physical and spiritual stamina we may quote a report from Lahore in West Pakistan—"We were simply amazed to see him take a three-hour Service in the Cathedral and go immediately into an hour and a half session in the Y.M.C.A. on Good Friday".

The Triennial Meeting of the N.E.C.C. will be held at Beirut, April 22-24, 1958. It will be attended by Dr. Glora Wysner, Dr. Roland Scott who is Secretary of the Near East Committee of the Division of Foreign Missions, U.S.A. Bishop Leslie Newbigin of the United Church of South India has also been invited to take part in the Meeting.

OUR EXECUTIVE SECRETARY'S TRAVEL DIARY

PEARLS OF PRICE

(The Persian Gulf, Jan. 24-Feb. 11)

The northeast coast of the Arabian Peninsula has been occupied for many years by the stations of the Arabia Mission of the

American Dutch Reformed Church, which still remains the chief missionary agency of the area. As Kenneth Cragg and I flew eastwards towards Bahrain above the North Syrian Desert, we were full of queries about the work on those historic shores and the way in which Mission and Church are being affected by the dramatically sudden changes brought by the new wealth and power of the oil fields. The great Syrian Desert merged into the vast Iraqi wasteland in unbroken monotony hour after hour, until finally there gleamed far below on the left the rich blue of the Persian Gulf, and then before long we were circling over the twin islands of Bahrain, famed through two millenia for their pearls of great price. The airstrip is on the little island, which is connected with the northern end of the large one by a causeway. Here at this northern end, where water makes gardens possible, is centered the population of the Sheikhdom. Most of the rest of the larger island is desert, pocked with those mysterious thousands of ancient, prehistoric barrows or burial mounds whose origin is still shrouded in mystery. In the very middle of this forbidding desert has mushroomed the amazing town of the Bahrain Petroleum Company, a western suburban community of bungalows set among trees and gardens along curving landscaped drives, complete with club house, supermarket, cinema, community center, schools, and church. The oil fields themselves and the great refining plant lie not far off.

Our warm welcome at the airport from James Dunham and Douglas Begg of the Arabia Mission and from Padre Morris of St. Christopher's Anglican Church introduced us at once to the interdenominational character of the Christian fellowship in Bahrain. This unfolded further as, later in the day, we met Bishop Thomas of the Mar Thoma Church of South India, and attended meetings and services being held by him, both at St. Christopher's and the American Mission Church building. He was visiting his flock all through the Gulf and holding services in those churches where ordinarily they are worshiping and forming part of the Protestant congregations. The presence of Indian Protestants and Mar Thoma Christians in all the Gulf ports is a great challenge to the Reformed and the Anglican Churches in each of those towns, and often gives an added importance to the English services.

The American Mission in Bahrain has a men's hospital and a women's hospital, served by Dr. and Mrs. Barney Voss and Miss De Young and Miss Tanis, a girls' elementary and middle school in the care of Miss Jackson, and an orphanage under Mr. and Mrs. William Dekker. The work with patients, with students, with

young people, with inquirers, is shared among all. Mr. Dunham is in charge of the church services. The greatly increased importance of the English-speaking congregations has complicated the primary function of service to the Arabic-speaking groups, and this importance cannot be overlooked. The orphanage has been a source whence several members have entered the church by baptism. On the Sunday evening of our visit Dr. Cragg preached at the Arabic service, and two girls from the orphanage were baptized and received into membership.

Bahrain is booming with oil. But though oil has supplanted the pearl fisheries as the basis of the island's economy, the pearl market is still important; and historically the romance of Bahrain's medieval industry reaches back to ancient times. Years ago I saw unearthed a small jar from under the floor of a ruined palace chamber in Seleucia on the Tigris, and from the jar great luminous pearls dangling from gold earrings were drawn forth into daylight after an imprisonment of nearly two thousand years. Those ancient pearls probably first saw the light of day lying in the palm of a Bahrain pearl diver; Matthew Arnold refers to that dangerous life. He says:

> "Dear as the wet diver to the eyes
> Of his pale wife, who waits and weeps on shore
> By sandy Bahrain in the Persian Gulf,
> He, plunging all day in the blue waves, at night
> Having made up his store of precious pearls,
> Rejoins her in their home upon the sands....."

We visited the pearl market, and were instructed in the intricacies and difficulties of the industry, the depth at which the divers work, why they do not wear diving suits and helmets, the difference in shape and size of pearls, the colors, pink, cream, ivory, cloudy gray. We steeped ourselves in the beauty of their quiet glow, and gasped at the glory of the special pearls of great price.

From one such visit to the pearl market I returned to the Mission to keep an appointment with a young man of twenty or so who was seeking baptism. The gospel of Matthew, put into his hands in the market place some months ago, had brought him face to face with Christ and had aroused him to seek to know more about the Christian life. For some time he attended the Mission church. His parents and brother, however, bitterly opposed him, finally destroying what Christian literature they found with him and preventing him forcibly from attending church services any

longer. But he was insisting on baptism; he was ready to give up all he had, — home, friends, his good job, even his homeland, — for the sake of one thing only, freedom to attend services regularly as a follower of Christ and freedom to study his Bible. He had found the pearl of great price which he had diligently sought, a pearl lovelier and more luminous than any in Bahrain's market-place, for which he was ready to sell all that he had.

One day we drove down the island across the desert to Jao, a little fishing village on the beach, with its sailing vessels drawn up on the sands close by. The men and boys received us in a guest hut near the shore, where we all sat on mats leaning on cushions around the wall. The man we were visiting had been a patient at the mission hospital. He and his friends were glad to see us, to talk with us of many things, and to hear one of their own school-boys read, somewhat stumblingly, from the Sermon on the Mount, which we gave him.

Dr. Cragg and I traveled in leisurely fashion down the Gulf by B. and I. ship, lying one whole day off shore at Dubai and Sharjah on the Trucial Coast, and most of another off Bandar Abbas on the Persian shore. As we left the latter we sailed out of the Gulf through the narrow Straits of Hormuz, past the famous island of the same name, which is one vast jagged mass of salt. In medieval times its trading wealth was proverbial; Milton speaks in superlative terms of "the wealth of Ormuz or of Ind."

Muscat, capital of Oman, lies near the far eastern corner of Arabia, where it juts out into the Indian Ocean. No town in the world is like it. It, and its gorgeous blue bay, and the narrow valleys behind, are all set about and hemmed in with steep, bare, iron-black mountains and crags that crowd right down to the shore and step boldly out to sea. The jagged sky line is festooned with a string of medieval Portuguese fortresses and watch-towers high above the town. No rain falls for most of the year. The black mountain walls absorb the pitiless heat all day long and throw it back all night. If there is a hotter place on earth, you can have it. However, an unusually cold January produced delightful weather for our visit.

The American Reformed Mission has had medical work in the twin towns of Muscat and Matrah since early in the century. Dr. and Mrs. Wells Thoms carry on the medical tradition of his father and his mother. Dr. and Mrs. Don Bosch, Miss Boursma and Miss Schmalzreid complete the medical missionary personnel of what amounts to four hospitals: a women's hospital in Muscat, and in

Matrah a large general hospital, a tuberculosis pavilion, and a leper home. The latter seemed a place of cheer and hope, where years of Christian love have produced on atmosphere of confident expectation, of busy work in the vegetable garden for the community, and of trust in God's goodness. Patients are returning to their villages cured and rehabilitated and with a new knowledge of Christ. The Muscat church is entirely a convert church, living within and witnessing among the community out of which they have come, apparently with all naturalness and simplicity, and for the most part with less difficulty than is the case in some other places. A close family feeling of brotherhood is characteristic of the little group. We had several meetings with them. But the one I remember best was when we sat informally on mats and cushions around the walls of the large majlis meeting room. Not only church members were present, but their friends too from outside, the women in brilliant reds and pinks and blues and greens, the men often with the curved Omani dagger thrust in their belts. They sang from the hymnbook with great enthusiasm. I told them of the life of the churches in other parts of the Near East, and they had many questions to ask.

Rev. and Mrs. Jay Kapenga are in charge of church and school in Muscat. One evening at their home there was a buffet supper for some friends including several young sheikhs of the Sultan's immediate family. They came in turbans and robes, with sandals and daggers, speaking excellent English with an Oxford accent, and expertly balancing salad plates and dessert plates here and there in the living room. Later one of them showed us his colored movie reels of the interior of Oman, with its great medieval fortresses, the wild country near the Buraimi Oasis disputed by Saudi Arabia, and the lush rain-drenched hillsides of southern Oman, that one corner of Arabia that is caught by the monsoon. Another day we all picnicked on the beach and swam out to inspect, with goggles and snorkels, the lovely coral gardens under the waves, blue, green, and pink. Brilliant tropical fish swam in and out the coral. Sea cucumber and long-spined sea urchins lay among the rocks. A great bed of oysters lay along a rocky promontory as the tide went out, just at a convenient height to hammer out with stones. They were delicious raw with the salt on them;—but I ate too many, apparently far too many.

Selah.

We left Muscat by air, from the new little airstrip in one of the mountain-walled valleys. The little plane took off from a yellow-green carpet of grass and will flowers, and headed north-

west toward a great black crag that it couldn't possibly get over; but suddenly a narrow valley opened at the right, we turned and ducked down it toward the sea, and then the blue waves were below us.

In Basrah next day various members of the Arabia Mission and of the United Mission of Mesopotamia were gathering for a four-day conference on evangelism. During the ensuing sessions a good range of topics was taken up, and very helpful experiences reported by those who are constantly confronting men with Christ. More than one meeting was held with the Basrah church folk, or with the church session, to bring their experience also to bear on the topics under discussion. The outreach of the church was examined, its witness in the community, standards that should be required for baptism, the training and preparation for baptism, and so on. Especially pressing were problems of church union throughout Iraq and the Gulf, and the training for leadership of the church in all this area, where at present is only one ordained national pastor. This latter is Rev. Garabet Abdul-Ahad of the Basrah Church, who works closely with Rev. and Mrs. Edwin Luidens and Rev. and Mrs. George Gosselink in the Christian program in Basrah. Mr. Gosselink is in charge of the Boys' School, which has a long and interesting history of service to Iraqi youth and which is now restudying its program to see how it can best meet the changing conditions of the new day.

Leaving Kenneth Cragg in Basrah for a longer visit, I flew to Kuwait with Rev. Garrett De Jong for the weekend. As we passed above the Kuwait desert he pointed out to me experimental wells that have been drilled to explore the great untapped oil field in the north of the country. Meanwhile Kuwait fields already in operation are producing approximately as much oil as all Saudi Arabia. The wealth suddenly made available, within the last ten years only, to that little sheikhdom is almost beyond conception. In the hands of a benevolent dictator sheikh who desires to use these resources for the improvement of his people, this enormous wealth builds day by day schools, hospitals, public works, boulevards and parks, and from hour to hour changes the appearance of the city. The provision for education is beyond anything known in the Arab world. Million-dollar elementary schools are scattered through the town, each one complete with fluorescent lighting, non-glare blackboards, swimmingpool, stream-lined buildings of the most approved educational type, and all the outward features that could be envisaged. For teaching, no effort is spared, and high salaries draw excellent teachers from Egypt, Lebanon, Jordan, etc. Within ten

more years, an illiterate community will be on its way to becoming one of the most generally educated groups in the Near East. The new high school, developing month by month toward university status, and intended to serve as a university for all the eastern Arab world, already has the most magnificent dormitories, lecture halls, laboratories, theater auditorium, beautiful dining halls and magnificent kitchen, with playing fields and swimming pool. Students are attracted form all over the Arab countries, and offered not only free tuition, but free board and clothing and books. Not far off is the wonderfully equipped government trade school. In Kuwait it is becoming very hard not to be educated.

When I was last in Kuwait, all drinking water came to the town by ship. Today several acres of land are occupied by what is perhaps the largest distillation plant in the world, where two million barrels of sea water are daily distilled to fresh water. This plant too is being enlarged. In Kuwait all things change all the time. Huge double highways are constantly being driven through the old town, and around the shore, and out into the desert where the new town is mushrooming. Over the weekend the old mud-and-rubble wall around the town was disappearing. It was built not so many years ago to protect Kuwait from Saudi attacks; but before our eyes steam shovels were crunching into it, trucks were carting off the earth, and soon only the great gateways remained as monuments to what used to be a few hours before.

The work of the Arabia Mission has partaken of the general benevolent atmosphere, for the Sheikh has shown himself very appreciative of the long history of missionary service to Kuwait, and has helped especially in the building of the magnificently equipped new mission hospital, which stands beside the older women's hospital. The fine missionary and national staff carry on a great work in these two institutions. In the same compound is the mission church, carrying on a uniquely ecumenical program of meetings and services. It works closely with St. Paul's Anglican Church in Ahmadi, the great new oil town out near the oil fields, where Rev. Richard Ashton and his wife carry on an effective ministry in a complicated situation. Mr. De Jong and Mr. Ashton in many ways seem to carry on a single program, with meetings in both centers, sometimes for folk from both places. In Ahmadi, the services in Arabic and English are usually Anglican, and in Telegu they are Lutheran and Baptist. In Kuwait, Arabic services are held Saturday evening and Sunday morning, and English services on Sunday evening; the Syrian Orthodox Church of South India holds a service Tuesday evening, the Mar Thoma Church Wednes-

day evening, the Assyrian Protestant group Friday evening, and a prayer meeting in Arabic and English together is held also on Wednesday evening. It is not easy to provide for all the language differences involved in the international character of Kuwait's burgeoning life. Indians are an important part of the Christian population, and in the English services both in Kuwait and Ahmadi, folk of very different backgrounds are drawn together in a unity of worship that embodies most naturally the oneness in Christ of all these different branches of His Church. Even when language groups hold their separate meetings, the use of the same sanctuary draws them together. Both St. Paul's and the Reformed Mission are witnessing day by day to the oneness of the Church in Jesus Christ.

These were my last impressions as I flew westwards from Kuwait. The Arabia shore of the Gulf is offering some unique opportunities for the proclamation of the gospel, first to those who have not heard it, but also to those who, nurtured in very different branches of the Church of Christ, find themselves thrown together far from home, and are growing in the Christian life in a new ecumenical atmosphere. It is not in Bahrain only that men are finding pearls of price.

CENTRAL AFRICA IS THE NEAR EAST

(The Sudan, February 16-March 4)

The Sudan is predominantly Arabic-speaking and Muslim, and unquestionably a part of the Near East. But its southern border lies close to the equator, and its southern provinces are wholly populated by central African tribes which, in dialect, in way of life, in religion, in dress (or undress), are related to their brother tribesmen in neighboring Kenya, Uganda, and the Congo. The natural orientation of these groups might be toward the rest of central Africa rather than toward the Near East; yet under present conditions this is not the case. Recent political events have emphasized the unity of the Sudan and have drawn the south northward. Sudan achieved her independence from Anglo-Egyptian rule almost two years ago, and this independence is a strongly binding, centripetal influence. Moreover, the short-lived but bloody "mutiny" of southern soldiers against their officers about that same time, while underlining the differences and suspicions between north and south, served in the end to make any show of separatism extremely unpopular and undesirable. Southern Sudan is now, for better or for worse, wedded to Northern Sudan, and both are committed to the task of building one strong independent state.

A brief weekend in Khartoum introduced me to the over-all picture of church and mission work in the Sudan before I went further south. The Episcopal Diocese of the Sudan has the greater part of its work in the South, although the cathedral is in Khartoum. Seventeen priests serve forty thousand adherents, and the Church Missionary Society has fifty-six missionaries, the majority in the south. The Presbytery of the Sudan of the Synod of the Nile is made up of churches in the north served by seven pastors, and associated with them are the twenty-five missionaries of the American United Presbyterian Mission. Midway between north and south is the church of Christ on the Upper Nile, formerly part of the Synod of the Nile, and with it are associated the fifty United Presbyterian and Dutch Reformed missionaries of the American Mission of the Upper Nile, with headquarters in Malakal. Interdenominational missions in the country include the Sudan United Mission in the Nuba Mountains, the Sudan Interior Mission chiefly in the Blue Nile area, and the Africa Inland Mission in Eastern Equatoria, each with their church congregations. Both the North Sudan Christian Council and the South Sudan Christian Council seek cooperation among these different Protestant groups.

Rev. and Mrs. Ried Shields extended me a warm welcome in their home in Khartoum. Dr. Shields has a long and active connection with the NECC; both as Secretary of the United Presbyterian Mission and as a member of the North Sudan Christian Council he is constantly involved in inter-church work. On the Sunday morning I preached in the Khartoum Presbyterian Church and met after the service Palestinians, Lebanese, and Egyptians worshipping there among the Sudanese. The evening service at the cathedral was in English. Afterward we joined in the fellowship of the parish supper in the church house and garden. I appreciated talking with Rev. Prince Albert Hamilton, Secretary of the United Bible Societies; being colored, he has a specially fruitful ministry with the southern students, Christian and non-Christian, who are in Khartoum far from home. His weekly meeting for them, partly in English, partly in very simple Arabic, seeks to overcome the difficulty of their many dialects and make them feel at home in the strange atmosphere of the capital. Later at the Shields' Dr. Lowrie Anderson, secretary of the American Mission of the Upper Nile, told me something of the work near Malakal, and more particularly of the recent conference of religious leaders with government officials, in connection with which he had come to Khartoum. The government has informed churches and mission agencies that it will take over schools for the present, at least until

it has worked out a unified system of public education. Special categories of schools, however, are for the present excepted, such as girls' secondary schools, trade schools, and so on. Protestant leaders have for the most part been sympathetic with what the government is attempting to do, and the government on the other hand, appreciative of what religious schools have accomplished in the past, expects to continue the courses of religious instruction in most of the schools taken over and to keep on the same teachers.

The next day I flew a thousand miles to Juba, capital of Equatoria Province in the far south, four degrees from the equator. We followed the Nile much of the way, first passing over the great irrigation projects that are reclaiming vast areas of desert for fertile cotton plantations, then over desert itself which gradually changed to a vast grassland, all yellow in the dry winter season except for great black swaths where prairie fires daily sweep their way across the plains and uplands. Finally scattered trees and copses and brush closed in to form the central African steppe. Juba. like Khartoum, is on the Nile, but here the great River is near the beginning of its long journey through half a continent. Miss Louise Ryder of the CMS very kindly met me at the airport and took me along to stay with Mr. Ray Atkinson, who acts as mission accountant. In the absence of other members of the mission at the Archdeaconry Council in Mundri up-country, they made me welcome for two days while we tried to find transportation there.

Juba is a strange combination of town and bush. Large thatched bungalows lie back from wide, pleasant, tree-shaded roads, set about with shrubs and flowering frangipani trees, pink and white. Along the roads and the sidewalks before the little shops go the village and tribes people, the women in bright cloths, many of the men naked except for a bright necklace, quiet on bare feet, friendly, never noisy or chattering. Early morning market on the great open common in the midst of town is a cheerful occasion. Cattle are there, brought in for sale by tall Dinka herdsmen, baskets woven in the villages, vegetables, chickens, trinkets. Sitting in the shade en masse is apparently one of the delights of the market. Young bloods stride about, bodies daubed with white clay, and the children bask in the general sociability of the occasion.

Pastor Gabrielli lives near the church on the top of a knoll owned by the mission, along the slopes of which are set the clusters of thatched huts that make up the school boarding units, the classrooms, the kitchen, the teachers' homes and the workers' homes. Even the church and the Bishop's bungalow have the usual steep

thatched roofs. Pastor Gabrielli and I talked together in his home of the opportunities and the problems of parish work in Juba. Problems are not so different from anywhere else in the world. The church roof, how to keep it from leaking, and how to step up the financial drive for its repair — this is an old story. One might think that a thatch roof is cheap, but it is not, especially for a large building. We saw the chart, beside the church door, showing the financial goal set for a new roof and the amount already collected. The Pastor took me around the school huts and to somes of the homes, where we chatted with the men and the women. Everyone knows a few words of Arabic, but English is usually better known among the educated.

I was able to arrange for a place in a small car going to Mundri next morning. When we started at four, the brilliant Southern Cross was just beginning to set in the southwest. The North Star could not be seen at all from so far south. We bumped along through the dry, dry bush, and in the darkness smelt rather than saw the dust billowing up around us. Then the dawn came suddenly up over the uplands and the rolling hills and showed us the scrubby thickets and occasional giant trees that cover this part of Africa. It was nearly noon when we reached Mundri, thick with dust, just as the Archdeaconry Council was breaking up. There was a chance to speak with Bishop Oliver Allison and several of the missionaries before they left, and then after a luxurious bath, and lunch with the David Browns, there was time for a leisurely walk about Bishop Gwynne College, which pretty much is Mundri. Rev. David Brown is Principal of this important theological training college, founded by the Anglican Diocese but now a cooperative institution in which the American Mission of the Upper Nile cooperates. Rev. William Anderson is the Presbyterian representative on the faculty. As we walked among the thatched buildings that make up the college, the chapel, the classrooms, the row of dormitory huts for the bachelors and the row for the married students and their families, we talked of the opportunities that lie before the church in the South Sudan, which in general calls itself Christian as opposed to the north. As education spreads in the south, and as the southerners more and more go north to seek their fortunes in the capital and to make their contribution to the national life, the work of this native church with forty or fifty thousand adherents will have a tremendous challegne to meet. No one knows what the outcome might be, especially if the church moves with a united strength. An interesting conference on church union was held in Mundri in the fall of 1955 with Anglican and Presbyterian

representatives, and a statement regarding the basis of union was drawn up to serve as a preliminary step to further discussion. It parallels similar discussions now going forward in Syria-Lebanon and Jordan, though these are at a less advanced stage, and also the more fully developed plans that have been drawn up for church union in Iran. In the Sudan many factors in the situation are underlining the need for unity.

Later we walked out through the bush to visit one or two of the little hut settlements that take the place of villages in this part of the country. Not far from one of them Mr. Brown took me to see a prayer enclosure. Under a great tree a little wall closed in about as much ground as the branches overshadowed. The leaves were the roof. At one side a rough post was topped with a small board and served as a reading desk. Before it a few logs were ranged as benches. This was not a church, but a sort of Christian chapel for the neighborhood, built by one man or by two or three neighbors for their morning worship. Each day they gather there, coming through the bush in the dawn, and while one reads from Scripture or leads in prayer the others follow him in worship. Then they separate for the work of the day, having asked God's blessing upon it.

I spent the night at Lui, less than an hour away, in the hospitable guest hut of the George Bennetts. Lui is an important center of CMS work. In the morning Sister Doris Bennett took me through the thatched buildings of the girls' school, the round chapel, the dormitory huts, the kitchen. Mr. Bennett and I walked through the bush to see the new dam the mission is building to raise the level of the water hole that supplies all the institutions and settlements that make up Lui. Further on we passed the village of Chief Blackboard, where friendly women and children came out to greet us. Near the boys' school beyond there stands an enormous and ancient tree throwing a wide shade beside the road. It is the old Slave Tree, under which were chained the slaves rounded up for transport northward, as can still be told by a few old men who remember those days from childhood. But now the houses of the boys' school stand on one side, and on the other spreads the great compound of the hospital for men and the hospital for women and the baby clinic. Dr. and Mrs. Peter White and Sister Drinkwater have far more to work with today than was there not so many years ago. The hospital work has expanded rapidly in a short time. Shortness of British staff is a constant difficulty.

Sister Doris tells of the days when she was solely in charge, with no doctor available for a time. A man was brought in one day with his face terribly torn by a lion. There was no choice but to sew it up immediately as best she might. The man was laid on the operating table, and as she scrubbed up, David, (the first convert in Lui, now head dresser in the hospital), prayed aloud in Moru. As Sister Doris turned toward the table, David looked at her anxious face and said,

"What's the matter, Sister?"

"I've never done this before," she said.

"We'd better pray again," said David, and he did, in English this time. The operation was successful.

Stories are many in Lui. One concerns the witch doctor, Trotrengwa, whose people threw him on the fire because his magic was no good, and whose burns were treated nine months in the hospital. He stayed on several years as a worker. Another concerns a question asked of George Bennett as he rode along with a petrol tin behind him on his bicycle.

"What have you got in that tin, George?"

"Three leopards".

And he did have. They were three tiny cubs found one morning playing together in the middle of the road.

We visited the experimental gardens where the mission is trying out new crops that may prove a source of income for the tribes. A simple baboon trap of logs was set up to discourage marauders from the rocks above. A brick machine and brick kiln were in operation preparing bricks for new building being done in the hospital. Mr. James Roscoe showed me the lay-out of the leper colony, with its lovely chapel, the rows of huts under the old giant trees, and its new work shops for manual training. The boys' school of the colony is one of its special features, an institution for teen-age boys and younger that has an unparalleled opportunity for continuous work with young people returning to normal life and hope after leprosy.

My last impression of Lui was a hike up the hill and the great precipice that overhangs the countryside, where colobus monkeys were swinging in the trees and where baboons came up over the rocks in the distance to sit silent on the sky-line watching us. From this height we looked off across the green-brown face of Africa, a great hot carpet through which were thrust up far-off rocky outcroppings and sugar-loaf crags like the one on which we stood. This was central Africa.

Transportation being again uncertain, I was fortunate next morning to be taken under the wing of Archdeacon and Mrs. Riley, who were driving through and stopped for breakfast in Lui. This of course made the long drive back to the Juba turn-off a delightful trip, as we talked together of church and mission matters, and stopped en route for a coffee picnic. From the turn-off I was able to get a ride on a Health Department truck. We stopped several times while the Sudanese health officer checked on an incipient epidemic of spinal meningitis, getting off to see cases reported at certain huts on our way, and receiving a report from his young deputy working in the area.

Bishop Allison came to dinner at Ray Atkinson's that evening, and both then and the next day we had good opportunities to speak of inter-mission cooperation and church union both in the South Sudan and in the Near East generally. On Sunday morning I preached at the English service, which the Bishop conducted, and on Monday we flew together to Khartoum.

Khartoum means "Elephant's Trunk". The capital city lies between the Blue Nile and the White Nile, at the point where these mighty rivers flow together. Across the White Nile northwestward lies Omdurman, and across the Blue Nile northeastward lies North Khartoum, and thus the triad of cities clusters around the confluence. Here centers the national life of the newly independent country, and here is felt the confluence of the two great streams of national cultures, the Arab culture of the North Sudan and the tribal culture of the South. Here great new experiments are being made, building the young country far more rapidly and successfully than was anticipated even by most of Sudan's well-wishers at the time that independence first became a reality.

Mission institutions in the three cities include the United Presbyterian boarding school for girls in North Khartoum, their orphanage in the same city, their boys' school in Omdurman, their language school there for new missionaries of many denominations, and the CMS clinic, women's hospital and leper home in Omdurman. The orphanage is limited to those tiny foundlings who have absolutely no family connections that might care for them. Most of them were found as babies in an ash can or were brought by a policeman who found them on the road. In their pretty whitecribs, decorated with pink or blue, the plump little black faces were very sweet, and their housemother moved among them calm and smiling and comforting. This is a new venture, with great possibilities for the future, and problems too.

One afternoon the Church Council of the North Sudan met at the cathedral. Several of the interdenominational missions stand apart from this Council, in their hesitancy to be associated with the NECC or anything ecumenical. One significant piece of business was the discussion of the possible membership of the Coptic Orthodox and the Armenian Orthodox churches in the Council. A decision was taken to make renewed attempts to draw these Christian groups within the circle of cooperation.

The next morning I took a plane to El Obeid, flying westward for over an hour into the great northwest expanse of Sudan's desert and semi-desert. It was very exciting at the airport to be met by Eloise and Bill Philips with all the family, whom we had known at Hartford on our last furlough, and by Miss Frances Turk, who with the Philipses makes up the United Presbyterian missionary group in El Obeid. We drove off to the mission compound, where the hostel for boys stands next to the mission residences. Many of the hostel boys are Christians from the Nuba Muntains or elsewhere in the south, come north to find jobs. El Obeid is almost an oasis, serving as the headquarters of a very large semi-desert area. It is known the world over as the great center for gum arabic. In the afternoon Bill, Miss Turk and I visited two villages at some distance from the town, driving off along tracks through the scrub thorn, the jeep slithering and bounding along at a great rate. We stopped to inspect a shrub of gum arabic, which produced for us some natural gumdrops. The villages are all Muslim about El Obeid, but they received us cordially, having been accustomed to visits previously. First a little clinic was set up, with inspection of babies and mothers and then others. Eye-drops were the most urgently needed medication, and mercurochrome; a considerable time was spent in caring for aches and pains. Then came the flannelgraph, children and adults equally fascinated by the story of the feeding of the five thousand. Miss Turk carefully led the discussion afterward, answering questions about the story. Then on we went to a second village, with the same procedure, before heading home. In this way, a large number of villages are revisited, sometimes as often as every month or two. Not only children, but older folk too, remember the vivid stories and pictures from visit to visit. In the evening the missionaries were conducting reading classes and Bible classes for the boys in the hostel, according to their ability. It was a full day.

Next day Bill took me on an expedition further afield, driving due south for an hour to a prison camp for soldiers who are still held after the "mutiny" in the south in 1955. The camp was a

great enclosure of little round thatched huts and in the shade of one of these we sat on the ground and prepared for a simple service of worship in four languages. The young men began to gather, bringing their hymnbooks in their own dialects, and their Bibles, and sitting cross-legged on the sand. Bill would announce the hymns, then the corresponding numbers in the other hymnbooks would be found, and the little group would sing in Moru, Zandi, and Bali simultaneously. Similarly, the Scripture was read in three dialects. I spoke to them in very simple Arabic, telling of the work of the church through all the Near East and of the work of their own churches in the south which I had visited so recently.

On Sunday I preached in the little Anglican Church in El Obeid and Bill Philips conducted the service. Afterwards we attended the Coptic church service, hearing an excellent sermon from the priest, who is a student of the New Testament and who based all he said on constant quotations from Scripture.

The plane back to Khartoum was delayed a day, but got me there in time for the plane to Beirut. In flight time at least, Khartoum and even El Obeid and Juba do not seem very far from Cairo and Jerusalem and Beirut. In the whole family of Christian churches in the Near East, these churches of the Sudan have a great part to play, even as their new young country moves forward to take its place more and more effectively in the family of nations.

"ISFAHAN NISF JAHAN"

"Isfahan Is Half the World" (Iran, March 14-30)

A good time to visit Iran is at Norooz, the Spring Festival of the New Year, which falls on the spring equinox, March 21. To Iranians this is the natural time to mark the beginning of a new year, when new life is springing all around. It is a feast at which all hatred and hostility must be put aside and reconciliations should take place, and it has been suggested that the United Nations might well make it a universal celebration with this special emphasis. Norooz is perhaps the oldest festival in the world. The stones of the ruined palaces of Persepolis bear mute testimony to its celebration by the Achaemenians in 550 B.C., for there on the balustrades of the grand stairways we see the nobles parading in the Norooz ceremonies before Darius the Great, each with a flower in his hand. Today Iran needs two weeks for the proper observance of this feast, and in all the wealth of tradition that surrounds it the emphasis is strongest on picnics and outdoor gatherings in the Persian gardens and orchards. All the world seems friendly and cheerful at Norooz.

The approach of our plane to Teheran was less scenic than I had expected, for as we passed over Baghdad the clouds began to close in, giving only sudden partial glimpses of the great capital looped with the bends of the Tigris; and from there on we were above a white cloud carpet, while Kermanshah and Hamadan and the great ranges of mountains around them remained shrouded in mystery. The first we saw of Iran as we came down through the drizzling clouds was the great gravel plateau around Teheran, pocked by the strange lines of pits that mark the underground water channels between the fields.

It was a transit visit to the capital this time, for after enjoying the Park Johnsons' hospitality overnight I was off next day for Shiraz and southern Iran, the special field of work of the Episcopal Church of Iran and the CMS. The plane few south across the plateau, then over the ranges that cut off Isfahan from the north, and came down over Isfahan itself, spread along her river in the plain, her blue domes brilliant in the sunshine and her orchards just bursting into white bloom. Then we took off again, over steeper mountains and more sudden precipices until Shiraz appeared ahead set in her gardens. Shiraz was for a short period the capital of Iran, but that small span was of vast importance for Persian literature and especially poetry, and Shiraz has maintained her claim to be the poetic capital. The whole nation prizes her two great shrines, the tombs of the poet Hafiz and the poet Saadi. Both shrines combine light porticoes and the Persian arch and dome of terraced Persian gardens, the domes and the porticoes set about with the most loved of the poets' verses in gold lettering or in blue tiles.

Rev. R.V. Sharp very kindly met me and took me along to stay with him in his house just beside the church in the large mission compound. Having heard much about the beauty of that Shiraz church I could hardly wait to visit it, and my host took me over. The church is of yellow brick, and the handsome Persian arch is used for the doors and windows. Within, the whole sanctuary glows like a jewel with the delicate colors of the ancient Persian glass windows. The great rose window over the main doorway is of soft old blues and yellows; the windows in the chancel are rich with reds. The whole building is a treasure house of Persian art and crafts brought into the service of Christian worship: glass, ironwork, tiles, and weaving. It represents Mr. Sharp's love of beauty, his love of Persia, and his love for the church of his Master.

But the real beauty of the church in Shiraz I saw a little later

in the afternoon when the church folk gathered in Mr. Sharp's home and we had an opportunity to talk together. It is wholly a convert church, as are all the congregations of the Episcopal Church of Iran. They asked questions, one of the first being very helpful, though it seems abrupt, "Why have you come?" There was special interest in the churches of the Persian Gulf, so near geographically, but also in all the work of Christian churches through all the Near East. Several of the men stayed for further fellowship at supper, one of them a young man who is preparing for full-time service of the church. His training is still preliminary, and he will go to Pakistan to finish his studies for the ministry. Another is a man who has been a member of the church now for seventeen years. He lives with his wife, but she has not joined him; on the contrary during all this time she eats her meals separately and even washes his dishes separately so that she may not be contaminated.

Not far from the church is the mission hospital, in the care of Dr. Coleman and Dr. Howgate. The whole mission group met with us after dinner at the Colemans' the next evening, for informal discussion on matters of inter-church work and the situation in the Near East generally. It was a joy to hear about and to feel at first hand, the impact of the Good News in southern Iran, to see the work within the city and to hear of the village church and its witness in its community.

My visit to Persepolis, with Mr. Sharp as companion and guide, was a stirring experience. We drove for nearly two hours over the ranges of mountains until as we sped across the last wide plain we began to see it, a great lofty platform-terrace set against the foothills facing out over the plain and adorned with the pillars of the palaces of Darius and Xerxes and Artaxerxes. Alexander burned them in a sudden frenzy, but though the tapesteries and woodwork disappeared in the holocaust the enormous walls and monolithic windows remained in many cases, and many of the columns, and especially the wide and gracious grand stairways with their carved balustrades. These are most delicate in their representation of the subject peoples of the empire and of the gifts brought to the king by Ethiopians and Scythians, Greeks and Arabians and Bactrians, each with their characteristic clothing and physiognomy. High on the great mountain wall a mile away are cut the tremendous facades of the tombs of the great kings and near them are a Zoroastrian tomb tower and two very ancient Zoroastrian altars. Only at Persepolis can one satisfactorily get the feel of the beauty of the ancient art which may have served

as a basis for the beauty of medieval Persian painting and weaving, which in turn is coming to magnificent revival in modern Persian art and crafts.

My second arrival in Teheran by air was dramatically different from the first. Against a clear deep blue sky the great Elburz range, white almost to its base, stood back from behind the city and marched away to left and to right, a high even wall, except where Mount Demavend, a pure white cone, rose above the other peaks to its eighteen thousand feet. Teheran always has that loveliness close at hand. Every north-south road is blocked at its upper end with a massive view of the mountains, snowy for half the year.

In Teheran representatives from many churches in the north were attending a conference on stewardship in the church conducted by Dr. Paul Lindholm, and I was fortunate not only to hear him but to meet also folk from other places whom I would otherwise have missed. Stewardship and the meaning of consecrated giving seems to be something that all our churches need to study constantly. The presence of Dr. Lundholm in the area has helped us all, especially through examples of what has been done in this field in the Church of Christ in the Philippines.

Under the care of Dr. and Mrs. John Elder, Secretary of the Presbyterian Mission, in whose hospitable home I was made comfortable, I began to visit the many church and mission institutions in Teheran. The Teheran Community School is one example of how the Presbyterian Mission has taken hold of an opportunity for education. Although schools were in general taken over completely by the government years ago, this school is carried on as an American school taught primarily in English to supply the needs of the large numbers of American children in the capital. It is open however to others, and thus is truly international with many foreign groups represented and many Iranian children as well; the whole curriculum including the program of Christian instruction is under mission supervision. Another special type of institution is the Iran Bethel School for girls, where Miss Doolittle carries on a rapidly developing specialized program of English classes and home economics. This serves as sort of finishing school for girls who have gone far enough in the government system, but want more English and are glad to get it in the Christian atmosphere of a mission school. In the very poor district of South Teheran Rev. Robert Bucher directs the South Teheran Social Center, now housed in a new two-storey building that marks the beginning of an ex-

panded service. It serves first as a baby clinic and feeding center, with instruction for mothers' groups and training in baby care. A devoted woman evangelist who lives in the building is always teaching and helping the women as they wait their turns. Rooms for girls' sewing classes and other girls' work are already busy, and a program for boys and young people is being planned. The Presbyterian Mission also directs the Elburz Foundation, under Mr. Frank Woodward, which reaches young men of student age through special English lessons in the evening. The chapel service gives an opportunity for Christian witness, as do the informal contacts with small groups in conversation classes and in other ways. In buildings of the American Mission compound where there were formerly mission schools, the national church now conducts a boys' school and a girls' school. The principals are Iranians and missionaries help with some of the teaching.

My trip northward across the mountains and down to Resht by the Caspian Sea was full of interest, both of itself and because I was fortunate in riding with Rev. William Miller. Our bus was to leave at six a.m. from the bus stop, one of twelve great buses lined up to take off on the minute, bound for towns all over Iran. Everyone was in festive mood, as it was only two days before Norooz, and families were traveling to spend the holidays with friends and relatives out of town. At exactly six we all moved off, joining other six o'clock buses from other bus stations as we thundered out of town along the highway westward. Almost at once began the excitement of the pursuing taxis rushing out of town with late passengers, who leaned out to inspect the buses as they passed, trying while careering along at full speed to find the seat reserved for them. The bus drivers accepted the performance as a matter of course, and would either wave the taxi on to another bus or draw up at the side of the road to take on a passenger when he really belonged. We were an hour out along the Kazvin road when the last taxi caught us, and our driver was so disgusted that it took more than a shout and a wave to stop us. The taxi drove alongside at top speed, the passenger expostulating without result until he produced the ticket itself and waved it out the window in the billowing dust. The last part of the nine hour trip brought us down five thousand feet, from snowbanks on the plateau to bamboo thickets and rice paddies below sea level, beside the Caspian Sea.

In Resht I stayed with Dr. and Mrs. Rolla Hoffman, just retiring after long service in Iran. We knew Rolla during the war, when in 1940 we travelled perforce to the Near East by way of the Far East and were together nearly three months en route. It was a

joy to see him here in the work he loves, and to walk through the hospital with its fine new wing. Dr. Walstrom, recently arrived in Resht, will be taking over as head of the hospital. At the Walstroms' the members of the American Mission gathered in the evening for questions back and forth and a discussion of church and mission problems. In the morning it was good to speak in chapel to the hospital nurses who are under the care of Miss Gwen Belgum as head nurse. Later Mrs. Hoffman took me to visit the House of the Good Shepherd, where Miss Winkleman lives and carries on a program of evangelism. Mrs. Hoffman is a doctor and Miss Winkleman a nurse, and thus the baby clinic is an important part of this project, as is the work with the mothers. An active Sunday School program is carried on here too, and other groups gather for other activities. Three little orphan girls live with Miss Winkleman, who is their "mother".

I met the church congregation at prayer meeting in the church room of the mission building that used to be the boys' school. Most of the group are converts. Some of them came to dinner afterwards at Bill Miller's, and we had a good chance for further talk together. There seems to be good interest in the gospel among young people, especially students.

Dr. Hoffman drove me the few miles to Pahlevi on the shore of the Caspian. The little villages with thatched roofs, the bamboos and the rice fields give an impression of Africa rather than of Persia. Two-seater bicycle taxis shuttle passengers along the country roads. On the seashore long lines of fishermen were hauling in the heavy nets. Far to the northwest along the sea the snow peaks of the Caucasus stretched on into Russia. We visited the caviar packing plant run under government supervision, and saw the great sturgeon that are the source of supply for the industry.

I rode back to Teheran on a bus crowded with holiday travelers on the very 21st itself. All the mountainsides above Resht seemed to be vying with one another in the celebration of Norooz, for they had suddenly burst forth in cloudy white blooms of wild plum massed along the slopes among the tender fresh green. I sat beside a schoolgirl with an English-Persian vocabulary note-book, and as she taught me Persian I checked on her English. I studied hard, and learned a few numbers and a few greetings, and that "bad" means "bad". In Teheran next day it was good to meet with Rev. Adle Nakhosteen's Bible Society colporteurs and to hear from them something of the rich response in individual lives that has come from the distribution of Scripture and from follow-up afterward.

The Enthronement of the Anglican Archbishop in Jerusalem—

A shoemaker at Sidon, himself a refugee, teaching refugee boys to make their own football boots.

Refugee Girls at a Sewing Class.

Dr. Boyes of Tripoli with a little refugee patient.

Ready to start on an evangelistic tour from Mundri—
see article on page 38

A general view of Zerka (see page 36 of this Bulletin) with the refugees' farm in the foreground. The upper inset shows the Revd. Canon Neguib Cuba'in, Bishop-designate of Jordan, Syria and Lebanon; the lower inset shows Miss Winifred Coate of the Church Missionary Society who has been responsible for pioneer work among the Zerka refugees.

The reports of the Bible Society are full of examples of how the Holy Spirit works through the printed word of the Bible. I visited the Community Church Center of the English-speaking church and met Rev. and Mrs.Allen and heard something of the full program being carried on for the English-speaking community. I saw the Armenian evangelical school and the church building in the north of the city, and saw the plot of land where they hope to have a more adequate building in the future.

On Sunday morning I preached in the Teheran Central Church and felt it a privilege to meet that congregation of varied backgrounds all worshipping together, Armenians, Assyrians, Americans, Iranians; and more than half the membership are converts, from various groups. In the afternoon, at Pastor Iraj Amini's home, I met the church session, and heard something from them of the opportunities and the problems that are found in such a mingling of backgrounds in one Christian brotherhood. The English-speaking congregation of the Community Church met after the Persian service in the same building. In the afternoon I preached at the chapel of the Church Mission to the Jews in South Teheran and met members of the congregation afterwards. The school for boys remains in the buildings of the compound there, but the "Noor" school for girls is now in a new building in North Teheran.

The next day we traveled to Isfahan for the annual meetings of the Church Council of Iran. Bishop and Mrs. William Thompson made me very welcome in their home, and the Bishop very kindly took me right out before the business of the meetings should begin, to see something of Isfahan, which is "half the world". And indeed, to have seen the world, one must have seen Isfahan. Its great blue-green domes of mosque and madrasah dominate the city, and within these old, old buildings the interplay of color and pattern in mosaic tile is a beauty not to be forgotten. Graceful vines in blue green spread in intricate convolutions over the inside and the outside of the domes, and square, Chinese-looking patterns cover the minarets with stylized cufic names of the Imams. From the spacious square and public garden overlooked by two of these mosques, a wide tree-shaded double avenue leads through the city to where a long multiple-arched bridge reaches across the broad river. Farther downstream the beautiful Pul-Khaju bridge is a favorite in the late afternoon when the low sun strikes across the water. Cars pass on the upper level, under the brilliantly tiled arches, but the crowds prefer to move along the lower walk close to the water and sit on the buttresses to watch the stream boil past. Another beauty of Isfahan is the display of her miniature art,

whether in mosaic woodwork or delicate tracery in silver or oil miniatures on ivory, or perhaps best of all in the lacy patterns of the enamel ware. The old artistry of Persia lives and burgeons into fresh expression in the hands of her craftsmen today.

The Episcopal Church of Iran and the Church Missionary Society have a beautiful series of compounds along Abbasabad Street, each with its institution and garden. Here is the church itself and the rooms nearby that serve as parish house for group activities, where Rev. Hassan Dehqani-Tafti has his young men of student age for games and meetings. Dr. and Mrs. Peter Wild live close to the wide complex of hospital buildings for which he is responsible. The nurses' training course has its own rooms, over which Miss Wood presides as nursing teacher. Next to the Bishop's House and garden is the compound of the girls' school, and next to that the school for the blind, where twentythree children and two or three adults live together under the supervision of Miss Gaster and Miss Shillaker. It was a moving experience to be with the children for morning prayers one day, to have them lead in Scripture reading and in prayer, and to hear them sing Brother James' Air, "The Lord's My Shepherd, I'll Not Want", with most lovely harmony of alto and descant. In another part of town is the mission hostel for girls where Miss Isaacs lives and the two Miss Aidins, each making her special contribution of teaching in an Armenian or a government school. Miss Nouhie Aidin is becoming more and more absorbed in her correspondence Bible courses, with a hundred and fifty persons all over Iran studying and writing in regularly to her about their studies.

The Church Council of Iran met in the Bishop's House for two full days. Reports were read from the various standing committees, and the work of church and mission was discussed in many of its aspects. In the opening devotional service Bishop Thompson, reading from the fifteenth chapter of Acts, showed how in the first Church Council at Jerusalem the Spririt of Christ revealed the truth to the apostles and guided them in time of uncertainty and debate. So the "spiritual man" is the one who can see the things of the Spirit, through the Spirit of Christ. The apostles, at that first Council, could say, "It seemed good to the Holy Spirit, and to us..."

Church union in Iran was one of the matters on which the Council spent some time. A carefully prepared complete plan for union of the Presbyterian Church and the Episcopal Church was drawn up and printed in 1945 for circulation among the churches,

but it was not accepted. Since that time other modifications were suggested, but the time did not prove ripe for union to take place. In this Council meeting the committee on union was reorganized so that it will have official representatives appointed from the two churches. Bishop Leslie Newbigin of the Chuch of South India will visit Iran in the summer to help with problems of church union.

In leaving Isfahan and in leaving Iran I could not but feel again that in each of our areas in the Near East we are facing today much the same problems, and that from one another we can and must draw renewed strength for a unified witness throughout these lands to the love of God as we know it in Jesus Christ.

BRIDGE OR BARRIER?

Bruce Marshall is a novelist whose writing is always stimulating and sometimes provocative. "The trouble with the world today is that those who pray don't think and that those who think don't pray." There is a great deal of truth in that. However, what has a bearing on the title of this article is his account of an argument between an Anglican Bishop and a Roman Catholic priest. "What you don't seem to understand, my dear Father, is that the Anglican Church is a bridge", snapped the Bishop. "And what you don't seem to understand, my lord, is that a bridge which reaches neither bank of the river isn't a bridge at all", Father Kentigern slapped back. It is certainly necessary for a bridge, if it is to be a useful bridge, to reach the banks of the river which it spans.

Canon C.S. Milford of the Church Missionary Society made a tour in our area from October, 1955, to January, 1956. On his return to England he wrote an account of his experiences and called the book "The Middle East—Bridge or Barrier?" We sometimes say that the spectator sees most of the game, and perhaps we who live and work in the Near East, stumbling uncertainly from one crisis to another, cannot always see the wood for the trees. So it is worth while recording some of the impressions and opinions of an interested and Christian outside observer. It is, of course, evident to all that the Middle East can be a bridge linking East and West or alternatively a barrier dividing the East from the West.

"In America a building two hundred years old is an ancient monument." With this sentence Canon Milford notes the new pride that countries of the East are taking in their ancient remains; the great statue of Rameses I that lay so long prostrate at Memphis

has been re-erected near the main railway station in Cairo; there is a plan for the Pyramids to be flood-lit so that they can be seen from above by passengers arriving by air. At Persepolis Xerxes inscribed on his great hall: "Whatever here is beautiful, we did it by the help of God." And that inscription would be appropriate for any of our great Cathedrals. "And it is here that the Christian comes face to face with one of the great tragedies of history. This region, in which Christianity had its birth, and which was the scene of many of its early triumphs, is today a post-Christian land." The comment of the author is justified; we remember the heresy hunts and the hatred; we remember how some Christian communities welcomed the Moslem invaders as deliverers from the tyranny and oppression of the Byzantine Emperors. "But if the triumph of Islam in the Middle East is a standing reproach to the disunity and doctrinal quarrels of the Early Church, its continuing dominance is no less a reproach to the later Churches of the West."

Every traveller notes the strange blend of ancient and modern. There are the picturesque souks with their miles of intersecting lanes, it may be with sheep grazing on the roofs; there are the new cities with their blocks of expensive, modern flats and the hooting of American cars. There are the ancient Churches worshipping in their old languages and clinging jealously to their old customs and traditions; some of them remember massacre and persecution, and some of them think nostalgically of their ancient glories. But there are also new ideas astir in the minds of men, ideas that are making an impact on every known form of human activity. Canon Milford cites as a symbol of the tendencies of our age St. Sophia in Istanbul, now neither a church nor a mosque, but a public museum. Kemal Ataturk and Reza Shah of Iran seem to have wished to see their countries not only post-Christian but also post-Islamic; they hoped to establish a purely secular society, providing for the bodies and minds of men, but ignoring their spiritual needs. "The situation in the Middle East will not be understood unless it is seen as the meeting point of three great forces—Islam, Christianity and Secularism."

"The deepest bonds of cultural unity are language and religion." The writer notes the Arabic language as a very powerful unifying factor, the true basis of the Arab League, rather than race, since the Arabic-speaking peoples are of very mixed racial origin. "You may see in one platoon of Jordan's Arab Legion genuine Arabs, dark curly-haired Africans, olive-skinned Levantines, and men with red or fair hair, Kurdish or Circassian." But Iran has remained apart, proudly retaining its ancient Persian

language from which scholars today are trying to eliminate words not Persian in origin. In Iran tea is the universal drink and the symbol of hospitality, reminding us that this country is the Western outpost of Central Asia, the end of the caravan route through Samarkand to Mongolia and China. The second great unifying factor is Islam. It is true that the Christian minorities have played a part out of all proportion to their numbers in the Arab intellectual renaissance; towards this end Christian institutions, universities and schools, have made their contribution. But students today are as remarkable for their nationalist opinions as they are for their enthusiasm for a revival of learning.

"In a sense every Arab, or at least every educated Arab of the towns, is forced to live in two worlds. Not only his way of thought but his whole social life is becoming daily more deeply affected by Europe and America: but at heart he is still an Arab and usually a Muslim. A few may be strong enough to face the problem and create a new unity out of the discordant elements: but the majority are likely to take the line of least resistance and passively acquiesce in their division of soul." So wrote Albert Hourani in his book on Syria and Lebanon, and he suggests that a solution may be sought either in an Islamic revival or in secularism, which in this case might mean Communism. Canon Milford notes that Syria alone of the countries in this area has refused foreign aid; this was true at the time of his visit, but events move quickly and it is no longer true today. He notes also the excellent Syrian regulation that newly qualified doctors, nurses and teachers must serve for two or three years in a village before they are allowed to settle in a town.

"Iran... has, in fact, perhaps a longer history of independence than any other Asian country." The geography encourages an isolationist outlook and the lack of water makes extensive cultivation impossible. "Such a land tends to produce a static and conservative society. Away from the roads, distances are still measured in Xenophon's parasangs, the distance covered by a camel carvan in one hour." The work of the Chuch Missionary Society in southern Iran began almost by accident. The pioneer missionary, the Revd. R. Bruce, was passing through the country on his way to India, found a famine-stricken population, stayed to give relief and finally decided to remain permanently. Any approach to Muslims was at that time impossible, but the Society was welcomed by the Armenians of Julfa. These Armenians were descended from craftsmen invited to Isfahan by Shah Abbas, a contemporary of Queen Elizabeth I. They left their homes in the north and the beauty of

Isfahan is a tribute to their skill and craftsmanship. With them came their bishop and clergy, and they built a domed cathedral in 1620. At about the same time as Bruce's arrival, 1870, the American Presbyterians in Northern Iran were gathering a substantial Christian community from among the Armenians and Assyrians.

Muslim suspicions began to diminish, hospitals were established and churches built. The church in Shiraz is one of the most beautiful and most remarkable churches in the Anglican Communion; it is a cruciform building with a large dome over the crossing, two smaller domes over the nave, and half-domes over chancel and transepts; it is decorated with fascimiles of ancient inscriptions that bear on the religious history of Iran and has a memorial of Henry Martyn. All mission schools were taken over by the State in 1941 in the course of the secularist reforms of Reza Shah. During the oil dispute hospitals were closed and missionaries, with one exception, left the country. There is now no missionary in Yezd or Kerman, but worship continues under the leadership of a carpenter and a weaver, both of them converts. In Isfahan there are some sixty first generation Christians in the congregation and there is every sign of vigorous life. One tough factory-worker was drawn to Christ by the patience shown by Christian fellow-employee in the face of scorn and abuse, and he was himself baptized. Later he was attacked by a gang of roughs who knocked him down. As he lay on the ground, he said: "If you are attacking me because I am a Christian, I will not resist; I am glad to suffer for Jesus. But if this is just a personal quarrel, then I will fight any two of you at once." This little Christian community faces many problems; in many cases a convert's family remain Muslim. There are only three Iranian priests, two of whom are doing specialized work in Teheran. The community numbers only some four hundred as yet and many find work in Teheran and Abadan. An unmarried Christian finds it difficult in so small a group to find a suitable partner. But where so many Christians are themselves converts they give a sincere welcome to every new brother who joins them. Relations with the Armenian Church are happy; an Armenian lady has been working for thirty years in the Hospital at Isfahan as an evangelist, but has remained a loyal member of her own Church. The Church still needs help from home, but it is uncertain whether the Government of Iran would allow any foreign missionary to enter the country. Indian and Pakistani clergy have in recent years been refused admission to Iran. We must quote Canon Milford's comment. "The Church is still small enough for intimate friendships between the missionaries and

almost every Christian family; and this is pre-eminently true of the Bishop himself. The very smallness of his flock, together with the love and trust which he inspires, make it possible for him to be chief pastor and chief missionary, after the pattern which seems to have prevailed in the primitive Church."

Much has happened in Jordan since Canon Milford's visit, and much more in Egypt. There have been evacuations and, in the case of Jordan, returns of British missionary personnel. There are, in Egypt, political problems and economic problems; her main difficulty is too many people and too little food. Less than one twentieth of Egypt is cultivated, about 14,000 square miles, and this has to support twenty-two million people; this gives a density of 1,600 persons to the square mile, a shockingly high figure for what is primarily an agricultural country. The birth-rate is still very high, and any thoughtful observer can see the operation of a "vicious circle"—any improvements in sanitation and health services will give rise to a more rapid increase in the population and more stomachs to fill. The health of Egyptians is indeed a very serious problem. It is estimated that forty-six per cent of the people suffer from bilharzia, a debilitating disease caused by a minute parasite found in infected water. Hookworm is almost as prevalent, while diseases carried by flies, such as typhoid, are very common. There is still a plague of flies despite the gallant and determined efforts of the Rockefeller Foundation to eliminate them; the Foundation tried to clear some villages of flies by means of D.D.T. and gammexane. At first the results were quite encouraging, but after a few years the villages were repopulated with flies and with flies that were resistant to both insecticides! Nature had produced a few flies which were immune and they proceeded to multiply. Canon Milford's comment is "An interesting confirmation of Darwin's hypothesis but discouraging to the department of health!"

Under Colonel Nasser's leadership some attempt has been made to give a constructive lead to the people, to face the many problems in a positive rather than a negative spirit. In the old days of the Ottoman Empire Egyptians often prayed: "God send the Osmanli to perdition!". In more recent times they have probably prayed: "God send the British to perdition!" But it is no use confining one's activity to blaming other people. Something has been done. Land ownership has been limited to 600 acres, and the Government publications are full of pictures of smiling fellahin receiving their title deeds. Over 200,000 acres have already been

requisitioned in this way. "The psychological importance of this step is immense, but it will not necessarily increase production." The fellahin cannot afford the expensive agricultural machinery that the rich land-owner used to increase production. Work is now in progress on a generating station to produce electric power at the Aswan Dam, and much of the power will be used for a great fertilizer factory. The "High Dam "is a much more ambitious project and "will need seventeen times the material used in the Great Pyramid." A start has been made with "Liberation Province" where the tenants are very carefully selected from a large number of applicants. They must be literate, between twenty-three and thirty years old, married to only one wife and with not more than three children. After a period of intensive training they work for three years on the Estate as wage earners and only after that do they get five feddans—fifteen acreas—of irrigated land and a furnished house which becomes the property of the settler after twenty years. All the cattle and poultry are kept in communal farms and no private animals are allowed. All transport is mechanized and there is not a camel or a donkey in the whole province! Each village has a primary school, a clinic and a mosque. In every third village there will be a secondary school and a hospital. Only a start has been made with this scheme, but there is no doubt about the enthusiasm of the organizers; "it remains to be seen how Egyptians will take to such a regimented life and how smoothly they will administer this method of farming which is of necessity to a considerable degree co-operative." In the original plan it was arranged for each central village to have a church as well as a mosque if, as was expected, some of the families were Christian. "We will provide buses for the Christians to go to church on Sundays", said one official, "they MUST pray!" But since Canon Milford's visit many things have happened!

The Coptic Church of Egypt has 1,750,000 members and as they took to education earlier than Muslims they have always provided teachers and minor government officials in abundance. But now the Muslims wish to be represented in proportion to their numbers and in consequence there is some discrimination against Christians. The Evangelical Church, founded through the United Presbyterian Mission of the U.S.A. and governed by the Synod of the Nile, is now autonomous with 120,000 members and 300 pastors. In comparison with this the Egyptian Anglican Church is small indeed. But its influence is out of all proportion to its size. Canon Milford attended a meeting of the Fellowship of Unity, of which J. J. Hillman, a C.M.S. missionary, was then secretary, and spoke to them about the Church of South India. In the audience were

five bishops and the interpreter was one of the leading Presbyterian ministers. The Harpur Memorial Hospital was founded in 1893 and has a special service for those suffering from hookworm and bilharzia. It may be that in the future the State will take over all hospitals, but at present resources are quite inadequate; Egypt now spends on all its hospitals, which are supposed to serve 22,000,000 people, only one sixth more than Central Middlesex spends on a population of 400,000! And the Harpur Memorial Hospital with its very limited finances spends more on each patient than the Government does. Egypt, like most Muslim countries, is desperately short of nurses; the training department of the Hospital has in recent years been expanded and its standards raised. There are young Egyptian doctors on the staff who are "committed Christians, wholly identified with the missionary purpose of the work."

Such schools as the American Girls' College in Cairo and the C.M.S. Girls' School on Rodah Island in mid-Nile—and many other schools in Egypt—are giving a most valuable service to the Christian community. Government schools are free, and these schools have to charge fees, but they survive because of the quality of their education. Welfare centres have also left their mark in Cairo and elsewhere. The most fully developed is in Boulac, a Cairo slum that was known in the old days as "The Devil's University." This has been established for many years, normally with a staff of two missionaries, a midwife who is the daughter of a convert, has sixteen years' service and is trusted in every Muslim home there is also a health visitor and there are two teachers. Expectant mothers are given medical advice, taught sewing and taught how to make a cradle out of an orange crate, which happens to be just the right size and shape. There is a nursery school for the toddlers and a primary school. "A missionary's wife who volunteered to teach geography found that many of the children had never seen the Nile, which is less than a mile away."

The British missionaries have now left Egypt and at the time of writing there is no news of a possible return, though individuals have been allowed to enter the country. They had continued their work through long months of tension and so exercised a ministry of reconciliation. Their relations with the Egyptian authorities had been uniformly good, and their fellowship with the Egyptian members of their Churches was unbroken to the end. The Anglicans gave sacramental expression to this fellowship when, on the night before they left, they took part with their Egyptian colleagues and friends in a Service of Holy Communion, at which the celebrant

was Archdeacon Adeeb Shammas, now the leader of their Church in Egypt. The Egyptians, both clergy and laymen, who are now carrying a heavier burden in very difficult circumstances, stand in need of the prayers of all Christians. Egypt under her new regime, with all its promise and all its problems, stands in need still of Christian example and Christian service.

Amman, the capital of Jordan, is a city of rapid growth; in 1948 the population was about 40,000, but now the city houses a quarter of a million people. Like Egypt, Jordan has passed through stormy times in these past months, and indeed at the time of Canon Milford's visit there were popular demonstrations, with fusillades of rifle fire, against the suggestion that Jordan should join the Baghdad Pact. Soon afterwards he and his wife were confined to St. George's Close in Jerusalem for the same reason. Provided that there is no danger to life and limb, it is perhaps just as well that those who come out on tours of inspection should have such experiences which we who live in the Near East know to be far from uncommon! The townsfolk of Jordan are politically conscious, they are proud of their new independence, and they are naturally suspicious of any form of aid that may have "strings attached." After the cease-fire in the Jewish-Arab war King Abdullah attached to his kingdom that part of Palestine which the Jews did not occupy. There resulted from this the reduction of Jerusalem to the status of a provincial town and the sudden and spectacular growth of Amman, the capital.

This extension of Jordan's territory has inevitably brought with it stresses and tensions. The Palestinians of West Jordan included nearly all the Christians and they were for the most part more educated and urbanized than the people of East Jordan. Many of them had held responsible posts in the government under the British Mandate, and in consequence they exercised an increasing influence in the combined government. The economic position is difficult; Jordan is just, and only just, self-sufficing in food if there is a good harvest; the only port, Aqaba, can only be reached by a long desert journey of two hundred miles. To this must be added the problem of nearly half a million refugees. "They tend to grow more desperate and reckless as time passes, and are a ready prey for agitators. On several occasions they have burnt down stores of food and clothing intended for their own use, and at Jericho, where the biggest camps are situated, they have sometimes made the roads unsafe for traffic." Outside the refugee camps there is the additional problem of the "frontier villages" with which readers of the Bulletin are already familiar—the people who are still living

in their homes (and so do not qualify for an U.N.R.W.A. ration) but have lost their land. Statesmen know that there are three possible solutions—repatriation, emigration and integration—but what has been done so far is a mere drop in the ocean. There is a Village Loans Administration by which over £300,000 a year is advanced; this money is used for irrigation schemes, where possible, for terracing and for sinking wells. For an example of what can be done through Christian insight, Christian sympathy and Christian initiative we must go to Zerka, a small town, twelve miles from Amman on the Damascus Road. In 1948 it was invaded by 3,500 refugees, who bivouacked outside the town and found what shelter they could until tents were supplied by U.N.R.W.A. At that time Miss Winifred Coate, for many years Principal of Jerusalem Girls' College, happened to go to Zerka. "She found the refugees a bewildered, helpless mob, sitting about on dusty ground which was littered with unopened tins of milk powder which they did not know how to use. Miss Coate has made her own an Arabic proverb, "bil haraki baraki"—"Blessed are they who get a move on"—and she went into action at once. She found some Christians among the refugees, and with them organized a milk kitchen for mixing the milk and distributing it to the mothers and babies. From this simple beginning a remarkable work has grown: first, a feeding centre and boys' club; then some small industries, a farm, and various kinds of welfare work, in all of which Christian leadership, by the refugees themselves, has been developed and given scope." Now Zerka, like Amman, has changed out of all recognition. The town has 70,000 people and is of growing importance because it is the headquarters depot of the Arab Legion. All the refugees are living in houses, built with local materials by the refugees themselves and with roofs supplied by U.N.R.W.A. There are three cinemas in the town and new churches, including a combined church and schoolroom of stone built by the Anglican Church Council.

The criterion of the worth of a pioneer experiment like this is not the extent of the work done, which is negligible in comparison with what has been done by public agencies, but the very fact that it has been very definitely pioneer work and has set example of treating the refugees as real persons and not just as units in the statistics of misery. The feeding centre has now been handed over to U.N.R.W.A., but there are other activities in plenty. There is a little school for twenty-five backward girls who would not derive much benefit from the large schools of U.N.R.W.A. There is a sewing centre in which women and girls are taught embroidery; two Christian women are in charge, one of them responsible for the

teaching, the other for the sales. The designs are the traditional designs characteristic of women's dress in Palestine, but mainly those of Ramallah; they are thought to date back to the early days of Christianity, and have traditional names also—Star of Bethlehem, Branched Candlestick, The Fighting Shepherds, Old Men's Teeth, Eggs in a Pan.

There is also working at Zerka a Christian potter who, with his assistants, has a complete monopoly of the supply of fire-proof bricks and sanitary pipes in the area; further expansion is possible if more machinery can be obtained. Near the pottery is another piece of land, recently acquired, where factories for small industries are to be set up. Houses for workers who are able to support themselves have been built; this scheme began in 1951 when a lady living in Tennessee wrote to the Anglican Bishop in Jerusalem, saying that she wished to build a house for a refugee. The houses in Zerka have two rooms and a kitchen and they cost about £320 to build. The occupants pay a monthly rent and will own their houses as soon as they have paid off the cost.

Miss Coate's work at Zerka is only one instance of much creative work that is being done for the refugees by Christian and other agencies. Musa Alami at Jericho, the Pontifical Mission, the Lutheran World Federation, the Mennonites, the Y.M.C.A., the Anglican Bishop with his scheme for new villages and innumerable others are contributing something valuable because of their sincere personal interest in the refugees. But too often they meet with the criticism of political agitators who maintain that the only solution of the refugee problem is repatriation. Educated refugees, Christian for the most part, have been able to re-establish themselves; many have emigrated to the Lebanon, to Kuwait and elsewhere in the Gulf, even to America and Australia, and they have made good. This may meet their physical needs, but it cannot satisfy their souls. They have lost their citizenship of their own country. Some Arabs have remained in Israel; for two days at Christmas, if the political situation allows of it, Christians in Israel are allowed to visit the Holy Places. It is then that one witnesses "bitter tears as near relatives who have not seen each other for many years part again after this short time together." Arab Governments are reluctant to co-operate in large resettlement schemes because their action would imply acceptance of the State of Israel. The general attitude is still:—"Britain and America created this problem at our expense; it is for them to solve it."

"Bridge or Barrier?" Geographically the Middle East is still a

bridge between East and West; until very recently it was equally true to say that the Middle East was a barrier between the Communist bloc and Africa; the help given by the U.S.S.R. to Egypt and Syria is "an obvious attempt to leap-frog over this barrier." This is the inescapable background against which the Churches are doing their work. Canon Milford wisely points out that "strategic ends cannot ultimately be gained except by enlisting the goodwill of the peoples." In this the Churches and Missions have played a remarkable part, and it is almost impossible to exaggerate their influence. The Stuart Memorial College in Isfahan has, since the days of Reza Shah, ceased to be a missionary institution; the Bishop Gobat School in Jerusalem is "on the other side." But pupils from those two schools now hold high office in the governments of their countries. It is St. Mark's parable of the seed growing secretly re-enacted in a later age.

Canon Milford's final word is about Islam. "Can the Middle East also form a bridge whereby the truths of the Gospel and the love of Christ may be conveyed to the heart of the Muslim?" From a religious and cultural point of view this problem seems at the moment to be as intractable as the problems of the refugees is from the political point of view. Only too often the Muslim's mind is closed in advance. Kenneth Cragg, writing in "The Muslim World", says, "Much Islamic scholarship has in fact been generated by Christian missionary concern... Muslims, however, for their part have almost invariably understood such interest as a menace and have rejected and denounced even the sound scholarship which served it." Charles Malik, Foreign Minister of the Lebanon, has written in "Foreign Affairs", "There is not a single Muslim scholar in all history, so far as I know, who has written an authentic essay on Christianity. There will always be fear, uncertainty, embarrassment, evasiveness, lack of joy, lack of freedom, a predisposition to self-defence until this intellectual and spiritual balance is redressed." The position is made more difficult by the communal tradition of the Islamic State; a man must either be a Muslim or a member of one of the recognized religious minorities. A change of religion is very difficult and is thought of primarily as a change of political affiliation. J.S. Trimingham speaks of "a constructive meeting between Christian and Muslim, devoid of polemical purpose or attempt at conversion... But more than that, at a deeper level it is the call from the heart of the believer in one religion to the heart of the believer in another, to the end of bringing about a confrontation, an encounter. We shall not gloss over our differences, rather we shall bring them out, but not to engage in

scholastic controversy... we are not seeking religious syncretism... we shall realize that we have much to learn from each other. We shall each gain deeper insights into our own religion."

It is surely appropriate to end our consideration of this problem by quoting the beautiful passage with which Kenneth Cragg ends his book "The Call of the Minaret." "Two of the most sacred mosques of the Islamic world look down from their sanctuaries eastward towards the trees of old Gethsemane. From its olive-covered slopes the Garden of the Agony looks westward to the domes and minarets of the ancient skyline. In the still dawn the muezzin can be heard calling to prayer across the valley where Jesus communed with His spirit until midnight and went forth, the Christ of the Cross, the Saviour of the world. Through all their history, since the minarets were raised, the two faiths have been that near, that far. It is out of the meaning of the Garden that Christ's men have crossed into the world of the domes and the muezzin. We who, in our generation, listen to the call of the minaret may hear it most compellingly from the muezzin over Gethsemane. There we shall best understand wherewith we must answer—and how—and why."

IN THE SOUTHERN SOUDAN

(The material for this article has been supplied by the Revd. David Brown, Principal of Bishop Gwynne College at Mundri).

Bishop Gwynne College at Mundri is named after that grand old veteran of the Church in the Near East, Bishop Llewellyn Gwynne, still living and still interested in the work of the Church in Egypt and the Soudan for which for so many years he was responsible. Incidentally he must be one of very few Anglican Bishops who have played first League football in England! The function of the College is to train pastors, and it serves the Northern Archdeaconry, the Southern Archdeaconry and the American Mission; there is at the moment also one man in training for the Soudan United Mission. The College is staffed by the Church Missionary Society and the American Mission, the Southern Archdeaconry providing a pastor to serve as Vice-Principal—at present the Revd. Ezara B. Lawiri. One feature of the work of the College is a four weeks' evangelistic tour; this means, of course, less time spent in the classrooms but any loss in that direction has been more than compensated by the experience gained by staff and students alike. From these evangelistic tours there has emerged

a clearer understanding of local problems and they have resulted in an improvement in pastoral work.

In 1955 there were "troubles" in the Southern Soudan and no tour was possible, but in 1956 the tour took place with remarkable results. There is a language difficulty as no student can be expected to speak eloquently in Dinka, Bari, Moru and Zande! But an Arabic dialect is rapidly becoming the lingua franca of the Southern Soudan, and not by any means for the first time in Christian history, Government regulation may make the work of the evangelist easier. After careful preparation of the students an advance party was sent ahead, led by the American member of the College's staff, the Revd. W.B. Anderson; their task was to organize prayer meetings and to prepare the various districts for the arrival of the main party. The main party travelled more than five hundred miles in the Mission Technical Department's lorry, and no food was taken as staff and students were entertained at each stop by Christian families.

Some incidents of the tour were especially noteworthy. There was a night at one village when more than a hundred people declared their intention of becoming Christians. There was a day when the team preached in five different languages, two of them not yet reduced to writing, in the course of a journey of one hundred and fifty miles. In one place a girl suddenly taken ill recovered as the students prayed for her, and many in the village promised to throw away their charms; the New Testament is never out of date! There was a Sunday afternoon meeting on the mission football field at Juba when over three hundred people from different tribes met for a service in Southern Arabic, and on most days in Juba there were five meetings in as many languages, for Juba with a population drawn from all over the South presents the greatest challenge to the Church. Staff and students returned to Mundri full of joy and grateful to God for His many mercies, but with the joy and the gratitude there was an almost desperate longing for more pastor-evangelists able to teach the many who wish to become Christians.

Bishop Gwynne College at Mundri may be the power-house through which the Spirit will bless the efforts of the Church, but there are other features in the present situation in the Soudan that must be mentioned. There are areas in which we can speak of a "People's Movement". The Southern Anglican Archdeaconry is served not only by missionaries, but by a Soudanese Assistant Bishop and sixteen Soudanese pastors. The divisions roughly correspond to the language groups of the area; a typical parish

may be a fifty mile stretch of the main road to Juba and extend on either side of the road as far as a hundred miles. Travel is in the main by bicycle along rough tracks which may well be impassable during the rains. There are village schools and village Churches, mostly mud and wattle buidlings built by the Christians themselves. Sometimes there is no building at all, but only a clearing under a big tree near the evangelist's home, with a rough grass fence and branches to serve as seats. As many as sixty people may meet in such a place on Sundays. There are also Prayer Centres where families from neighbouring houses meet morning and evening to pray, read the Bible and sing a hymn. The pastors are paid entirely from parish funds.

There is now an increased emphasis on the need for better training for the evangelists. There are more than a hundred Women's Groups in the various parishes, and for them also leaders are being trained. It is thus evident that the Church has become part of the life of the people. The pastors and evangelists are Soudanese, supported by Soudanese funds; the people meet in Churches which they themselves have built; they have a New Testament, Prayer Book and hymnbook in their own language. It is indeed a "People's Movement" and many of the village Churches have never been entered by a missionary. A young Soudanese pastor was in 1955 sent to a Village School in his own tribal area; in his first year he baptized 27 people, in 1956 144, and he now has more than a hundred in a class being prepared for baptism. He has organized six Village Churches and recruited six evangelists to serve them. Figures for the whole area show a proportionate increase; in 1948 a thousand people were confirmed, in 1956 five thousand.

But the picture is not entirely a picture of joyful progress. There is very definitely a "People's Movement" and those on the spot realise the importance of more thorough training, but there are also indications that the Church has not the resources even to consolidate the advance already attained, much less to develop it further. The number of pastors available for the work that has to be done is lamentably small, and their task at times seems almost superhuman. Can one man give effective supervision to six hundred candidates attending a class and asking for baptism? Can one man minister effectively to forty scattered Christian congregations, some of them more than fifty miles from his own home and only to be reached by forest tracks? Some are anxious about the low level of Christian living; this is a matter about which the Western observer should hesitate to express any opinion. There

are many mature Christians whose lives are an inspiration to their neighbours; for them we may thank God. But it is equally certain that magic and superstition retain their hold on the minds of many, and that they have not abandoned the worst of the old tribal customs; the Christian principles underlying monogamy are too little understood. Ignorance is, however, a greater enemy than immorality; too many of those baptised are illiterate and can in consequence take only an incomplete part in Christian worship. Here again the lack of Christian leaders is primarily responsible, and those now in training will do little more than fill the gaps in the present staff; they may also be confronted too early by tasks that demand a greater spiritual experience than they possess.

During the last two years the Ministry of Education has been taking over more and more of the schools and it is their intention finally to control the whole educational system. The Mission has accepted this and will not be hampered, as in the past, by financial and administrative problems. But if this is a gain, there are also losses involved in this change of system. The Church organisation was to a very considerable extent built up around the Village School and the Village Teacher; he supervised the Churches of his district, gave Christian teaching and was employed by the local Church Council. Now the Village Teacher has become a Government servant and he is under no obligation, as a teacher, to assist the local Church. In the past the voluntary evangelists upon whose work the Church system depended worked under the leadership of the trained Village Teacher. The standard of their teaching has never been high, and now they must carry in some districts a much greater burden of responsibility.

Such are some of the opportunities and difficulties that face the Church of the Southern Soudan. We have said nothing about the completely unevangelised areas—and they are many. It is wise to concentrate on training leaders, but it is equally important to help in creating a truly Christian community from which more leaders may come. The language difficulty makes it almost impossible for the work to be done by those coming in from outside, and yet the training of pastors and teachers is a long term policy which will not bear fruit for many years. Unless help comes, there is a danger that the Church may be obliged to be content with a standard of Christian life, teaching and witness that is altogether too low. There is also the danger that the present opportunity may be lost, it may be for many years, it may be for ever. For with an increasing familiarity with Arabic, the teaching of which is a Government policy, there must inevitably come an increasing familiarity with Islam and the Koran.

"Wherein lies the attraction of Islam? Islam is more than a creed or religion; it is a way of life which tells a man exactly what he must do and how he must behave. This can be seen, for example, in the minute instructions laid down for the performance and saying of the regulated prayers. This is one of the main differences between Islam and Christianity. In Islam the emphasis is on doing—to be a good Muslim you must do certain things; whereas in Christianity the emphasis is on being. "Be ye therefore perfect even as your Father in heaven is perfect." For many years I have taught converts from Islam, and invariably in the early stages of their Christian life they would ask me to tell them what they must "do" to be good Christians. It takes the convert quite a long time to discover that his holy book, the Qur'an, is not replaced by the Bible, but by the living Christ, who will guide him into all truth. Islam then is an attraction because it is authoritarian and in a sense totalitarian, and to a certain type of mind today such authoritarianism is very attractive".

Letter from the Northern Soudan quoted by Mary Warren—"On with the Job"

AN ARCHBISHOP ENTHRONED

On August 30, 1957, the Most Revd. Angus Campbell MacInnes was enthroned as first Anglican Archbishop in Jerusalem in the Collegiate Church of St. George the Martyr. This was primarily an Anglican occasion, but those who attended the most impressive Service of Enthronement at once realised that it was also an oecumenical occasion, and it is therefore deserving of a report in the Bulletin. The Archbishop was born in Egypt, the son of a former Bishop in Jerusalem, and was for many years a missionary of the Church Missionary Society in Palestine. He was Headmaster of the Bishop Gobat School and there made many friends. He was wounded in the leg by a sniper in the Jewish-Arab War of 1948 and returned to England where he served the Church as suffragan Bishop of Bedford. "I feel that I have come home", declared the Archbishop in the course of his sermon, and indeed since his return he has found many friends and former pupils, not only among the clergy and members of the Arab Anglican Church, but among Government officials and Jordanians in every walk of life. The fact that he was able at his enthronement to preach his sermon in Arabic gave general satisfaction and received favourable comment in the local Press.

The enthronement gave an opportunity for many to meet who

are widely separated from one another. In addition to the Cathedral canons and clergy, the Archdeacons in Cyprus and Baghdad, the Arab clergy of all the parishes in Lebanon and Jordan, there were also present chaplains of the Anglo-American congregations in Kuwait, Bahrein, Kirkuk, Basra, Beirut, Tel-Aviv and Haifa; there were also service chaplains of the Army and the Royal Air Force who had made the journey from Cyprus. From many places, far and near, churchwardens and other representative lay men and women had come to Jerusalem to be present on what was felt to be a memorable occasion and the start of a new chapter in the history of the Church in the Middle East.

The other Christian bodies in Jordan showed a remarkable desire to express their friendliness. The Archbishop of Gaza was present as representative of the Eastern Orthodox Patriarch; the Armenian Orthodox Patriarch-elect was present in person; a Syrian Orthodox Patriarchal Vicar, a Russian Archimandrite, a Coptic Bishop and an Abyssinian abbot walked together in the procession. The Probst and two Lutheran ministers and a minister of the Church of Scotland were there. The Catholic orders in Jerusalem also showed their appreciation of the importance of the occasion. The Latin Patriarch and the Franciscan Custodian of the Holy Places sent representatives, and there were Greek Catholics, Armenian Catholics and a Trappist. The Government and the Diplomatic and Consular Corps did honour to the new Archbishop.

The Service was conducted partly in English and partly in Arabic. After a brief introduction, which contained those poignant words for our generation, "Jerusalem is built as a city that is at unity in itself", the Archibishop knocked on the west door of the Church with his pastoral staff and was admitted, vested in cope and mitre. "I, Angus Campbell, Doctor in Divinity, by Divine permission Archbishop in Jerusalem, duly appointed by the authority of the Mandate of the Lord Archbishop of Canterbury, do now pray to be inducted, installed and enthroned in this Collegiate Church." The new Archbishop was led to his throne by the Revd. Canon Neguib Cuba'in, and in his sermon the Archbishop told the congregation that Canon Cuba'in had been named as Bishop-Designate of a new diocese of Jordan, Lebanon and Syria. The Archbishop explained that the intention of the Archbishop of Canterbury was to unite in a closer fellowship the Anglican Dioceses of the Middle East which have so many problems in common. There will be constituted an ecclesiastical Synod, comprising the Bishops of Egypt and Libya, Soudan and Persia; to their number will be added the new Arab Bishop of Jordan, Lebanon and Syria.

Present plans, which are not yet quite definite, are that the Arab Bishop will be consecrated by the Archbishop of Canterbury on the Festival of the Epiphany, January 6, 1958. This account of this famous occasion cannot be concluded in any better way than by quoting the text chosen by the Archbishop for his sermon;—"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." That is indeed the task of the Church—and the Churches—in the world of the Middle East today.

WINDMILLS IN SINAI

Don Quixote tilted at the windmills with his lance, galloping towards them on his charger, that sorry beast Rosinante, and supposing them to be his enemies. But the windmills of Sinai are the friends of man. But this is rather mystifying and obviously calls for explanation. On a recent visit to Gaza the Executive Secretary of the N.E.C.C. Committee for Refugee Work, A. Willard Jones, managed to get a special permit to visit El Arish, some fifty-five miles to the south-west. The train left at 5 a.m., but it was by no means a "Transcontinental Flier" and it took four hours to cover the distance. Willard Jones went first to the local office of the Ministry of Social Welfare and was there informed that as yet no surplus food from the U.S.A. had reached El Arish. But there had been a distribution of wheat and fats by the Egyptian Government.

Willard Jones was relieved to see that there were other means of transport in addition to the rather dilatory railway service-a sturdy station wagon type of jeep, given by the Advisory Council of Voluntary War Relief Efforts; as their area of responsibility extends far across the peninsula of Sinai, this jeep with its large fuel tank, new tyres and substantial body is just the vehicle for the job. Willard Jones inquired about the 3,000 dollar pump sent from Beirut last March. This had arrived via Port Said only recently. Everything was in excellent order except for one pulley wheel which was missing. El Arish is not the kind of place to buy spare pulley wheels for diesel motors. The loss of it was like the proverbial nail missing from a horseshoe which caused the loss of a kingdom. However, an urgent demand for a replacement, sent to Beirut, will probably produce results. The Governor of Sinai, General Samir Tawfiq, was delighted to learn that a second pump and engine of the same type as the first had been ordered and should soon reach Port Said. He promised to take a personal in-

terest in securing its speedy delivery at El Arish. Both pumps will be installed on the cooperative farm, about five miles to the south of El Arish, where a plentiful supply of water—on the edge of the desert!—has been found at a depth of about eighty feet. This farm is controlled by the Department of Social Welfare and refugees, now squatters on the edge of the town, will be settled there. Thus they will find employment and add to the food supply of the area.

The Governor is keen on a variety of projects designed to make El Arish self-supporting. He welcomes surplus food from the U.S.A. as an emergency measure, but feels that this should be strictly temporary. He wants an ice factory, a cold storage room for fish, a number of presses for extracting oil from the castor bean which grows readily in this sandy area, and other presses for extracting oil from the seed of the date palm. The residue from both these products is useful as food for animals. At present the castor bean is harvested and exported in bulk, but, if presses were available locally, the oil could be more easily exported and the by-products used for animal feeding.

Two windmills have been recently received in El Arish. The Governor awarded one to a refugee farmer who had worked hard to restore to production a small farm where the pump, worked by a mule or an ox, had been destroyed by the Israeli forces as they withdrew from the area. The windmill was working nicely, but can only provide a limited amount of water as it is idle during several hours every day. There is always a sea breeze at certain hours, but this dies down; in consequence a rather large reservoir is needed if irrigation is to be carried out effectively. The second windmill is being set up in a public garden near the Governor's residence where children come to play. Both windmills are still in the experimental stage, but it is considered that they will be useful in providing a limited supply of water. They are relatively cheap, they require no fuel, they cost very little to maintain. Our Secretary agreed with the Governor that a dozen such windmills would be a Godsend to small farmers in the area.

After an excellent lunch at the Governorate, Willard Jones returned to Gaza in the jeep. The jeep needed a new battery, obtainable in Gaza, but impossible to find in El Arish. Much better than the local express train! Approaching the frontier, they passed the headquarters of the Brazilian contingent of U.N.E.F. and met frequent convoys of Indian and other U.N.E.F. detachements. Once inside the Gaza strip, the fertility of soil increases

until they were driving through a succession of gardens and orange groves just outside Gaza. Because of the presence of U.N.E.F. the people of Gaza are finding ready employment; all kinds of building trades are flourishing and all the vegetables and fruit which the area is capable of producing can be sold. But, unfortunately, this strip is so narrow and the fertile area so restricted that there is no possibility of settling locally more than a very small proportion of the 200,000 refugees. A former student of the Friends' Boy School at Ramallah has left on a mission to Saudi Arabia and Kuweit to solicit funds for education in Gaza and jobs for those whose training is complete. In spite of false propaganda to the contrary, the Arabs are doing much to help the Gaza people to find employment and make a better living.

"RADIO-AUDIO-VISUAL"

Some of us are old-fashioned folk; we hesitate when invited to use a method of teaching that is entirely new to us. This certainly applies to audio-visual aids in Church and Sunday School. The critic says, "What good will this do when I can much more easily say it?" Others may be shy of new methods under the mistaken idea that audio-visual aids are complicated to use. It is indeed true that audio-visual aids do demand extra time and effort. It is true that there is a certain expense involved. Audio-visual aids must be properly used, and not abused, to produce the necessary effect. But the effort and the expense are well worth while, for these methods capture the interest and emotions of the viewers. Children identify themselves with the story; they cheer and clap when the daughter of Jairus is raised by Jesus. They smile at the picture of Moses in his little ark of rushes. The material is alive and real to the child, and going to Sunday School something to look forward to.

Adults are, of course, more conservative and inhibited in their reactions, but there is no doubt that a whole world of new ideas can be introduced in a vivd, easy-to-remember form. This makes for a more intelligent laity. Churches and homes are sometimes crowded to overflowing when filmstrips are shown. The active Christian leader cannot afford to neglect any possible method of evangelism, and here is something that is not only new but being constantly brought up to date and subjected to new experiments.

N.E.C.C.R.A.V.C.O! What an age of formidable initials this is! The Near East Christian Council Radio-Audio-Visual Committee (which is the answer to this conundrum) is composed of

eleven members who represent the major countries of the Near East. It is a co-operative effort to serve the Churches through the materials provided by the radio, the film, and other audio-visual materials. Since the annual conference last April, the work is expanding and the Committee has been turning its attention to indigenously produced materials. "News and Views", the bulletin of N.E.C.C.R.A.V.C.O. is obtainable from the Revd. Harold A. Fisher, P.O.Box 235, American Mission, Beirut, Lebanon. It contains a wealth of technical advice, suggestions and reports of progress. Harold Fisher wants more producers; if a child sees her elder sister on the screen acting in a Bible scene, the effect is instantaneous, and parents are interested as well.

In the field of radio the Committee is presenting a thirteen-episode family drama serial in Arabic entitled "Let Me Try". In this play a fiance with a very materialistic mind is led to faith in God by the love and patience of the family of his future wife. Five Radio Stations of the Near East—Radio Lebanon, Radio Jordan, Radio Baghdad, Radio Bahrein and Station ELWA in Monrovia, Liberia—with a total potential audience of over ten million listeners have agreed to broadcast this serial before Christmas, and the Committee is busily spreading information about the dates and times of the broadcasts.

In addition the Committee co-operates with the Lutheran Hour in making one fifteen-minute worship programme each week for broadcast over the Christian station in Monrovia, Liberia. The Committee is recording nearly all the programmes of the Beirut Evangelical Church, the Synod of Syria and Lebanon and the Armenian Evangelical Church. There is hope of more time on the air being granted, and the Committee is planning interesting Gospel messages for use during this extra time. Hymns and anthems sung by choirs, community choral groups and soloists have been recorded on tape and these will in time replace the few scratchy records that were previously available. The volunteer activities of the Radio Group must not be overlooked; this group, of college age, is composed of keen evangelists who are interested in getting Christian drama on the air. It is working hard to produce spiritual drama shot through with Christian teaching and meaning for use by the radio stations of the Near East.

The Committee has increased its rentals of the Family Films series on the Life of Christ. The Churches of Egypt recently received a shipment of these films through the Egyptian representative, Revd. Ayad Zachary. Another shipment will soon go to Persia where a Persian sound track will be added. Two good filmstrips

for use in the Near East have recently been produced in Persia. They are "The Sad Church and the Happy Church", a cartoon filmstrip on relationship to the Church, and another filmstrip designed to attract young women to offer themselves with a real sense of Christian vocation to be trained as nurses. The Committee is also doing a very valuable work in preparing posters for the production of a filmstrip on the activities of the Near East Christian Council.

In January Rev. Burton Martin, Executive Secretary of R.A.V.E.M.C.C.O., visited Beirut and arrangements were officially made with the Supreme Council of Evangelical Churches in Syria and Lebanon to place a request before the Lebanese Government for franchise rights for a Christian broadcasting station. The Committee continues to search for an appropriate location for a Christian radio station somewhere in the eastern Mediterranean world, and hopes that permission may be granted for both long and short wave transmission so as to cover a wider area.

INNOVATION IN RITUAL

A story is told—based, I believe, on fact—about the visit of the Bishop to a remote country Church somewhere in Africa to take a Confirmation. The congregation were poor, and the Church possessed no proper episcopal throne. For the occasion a temporary seat was constructed, but, the Bishop being a man of weight, it proved unequal to the task and at the end of the laying-on-of-hands suddenly deposited its occupant on the floor. The Bishop picked himself up with as much dignity as he could muster, and continued with the service—noting with pleasure that the congregation showed no signs of irreverent amusement at the incident. Later, in the vestry, he congratulated the Priest-in-charge on the seriousness and discipline of his flock, only to receive the disarming reply: "Well, my Lord, you see the fact is that they thought it was all part of the ritual." This story illustrates the adaptability of Anglican worship in somewhat unusual circumstances.

"Woship in the Anglican Communion": R.F. Hettlinger.
(The East and West Review)

CORRESPONDENTS

Evangelism .... Rev. William McE. Miller
American Mission,
Tabriz, Iran.

Spiritual Life of the Church .... Rev. Tanios Zakhary,
American Mission,
Cairo, Egypt.

Education .... Miss Irene Teagarden,
American Mission,
Sidon, Lebanon.

Medical .... Dr. Harry Boyes,
American Mission Hospital,
Tripoli, Lebanon.

Youth Work .... Rev. Ayyad Zakhary,
American Mission,
Cairo, Egypt.

Missions and Governments .... Rev. William Sage Woolworth, Jr.
P.O.Box 142,
Istanbul, Turkey.

Rural Work .... Rev. S.N. Alter,
American Hospital,
El Mina, Tripoli, Lebanon.

Work for the Blind .... Miss S.M.C. Gaster,
C.M.S. Mission,
Avenue Abbasabad,
Isfahan, Iran.

Radio-Audio-Visual Aids .... .. Rev. Harold A. Fisher,
P.O.Box 235,
Beirut, Lebanon.

Home and Family Life .... Mrs. Matilda Greiss,
Cairo, Egypt.
215, Ramses Street.